

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

VOL. VIII.—NO. 50.

HARTFORD, SATURDAY, JANUARY 2, 1830.

WHOLE NO. 414.

## CONDITIONS.

### THE CHRISTIAN SECRETARY.

PUBLISHED WEEKLY AT HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE

CHRISTIAN SECRETARY ASSOCIATION,

AND

PRINTED BY PHILEMON CANFIELD,

Six Rods South of the State House.

Price Two Dollars a year, if paid within 3 months of the time of subscribing; if not, an addition of 50 cents will be charged—Postage to be paid by Subscribers.

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No paper will be discontinued except at the option of the Publisher, until notice is given, and arrears are paid.

All letters on subjects connected with the paper should be addressed to Philemon Canfield, Post Paid. We intend to adhere strictly to the above Conditions.

## SANDWICH ISLANDS.

Extract of a letter from the Rev. Hiram Bingham, dated Oahu, Sandwich Islands, January 4th, 1829, to a gentleman of this village.

I am allowed to preach three or four times a week, to a very attentive congregation, and to engage almost daily in the work of translating the scriptures into the native language. The Gospel of Luke is now in the press and will, I hope, be out this month.

In my new year's sermon to-day, from the parable of the barren fig tree, in the review of the past year, and in reference to the care of Christ over his vineyard here, I noticed the fact that a large number of new laborers had been brought into it from America, and 50 native converts added to the different branches of the Church in these Islands during the year.

We have published the year past, the history of Joseph, a tract of 32 pages, in an edition of 10,000 copies; one edition of 10,000 copies and most another of the same number; 20,000 spelling books, and half the edition of Luke is now printed. We print only 10,000 of this, because we are cramped for paper. We have not paper enough to print an edition suitably large, of one fourth of what we have translated. No paper is made in this quarter of the world, and we cannot get it. We shall need 1000 reams a year, of Demy paper, for the scriptures, for 5 years to come, in order to supply a copy of the Bible, to each of our pupils now in our schools, or 25,000. We do not, however, ask the board but for 300 reams a year, and 100 is more than they send us.

Whoever should supply 200 reams a year, above what the Board feel able to send us, would materially aid the blessed cause of speedily putting the sacred volume into the hands of the people of these isles of the ocean.

But I trust the Lord will provide. We have great encouragement to trust in his wisdom, power, and benevolence; all things are his, and he will do all his pleasure. Let him have all the glory.

H. BINGHAM.

—Rochester Obs.

## WESLEYAN METHODISTS.

From the Minutes of the eighty-sixth Annual Conference of the English Wesleyan Methodists.

We learn that 44 preachers were admitted into full connexion with the conference. Of those who remain on trial, 44 have travelled three years, 37 two years, and 40 one year.—The number received on trial is 30. The number of preachers who died during the year is 23; of whom 14 were stationed in Great Britain, 2 in Ireland, and 7 in the foreign missions. There are in England 842 travelling preachers; in Ireland, 142; in the foreign mission stations, 175—total number 1,159.—The number of members in Great Britain is reported at 247,529, showing an increase during the last year of 2,335. The number in Ireland is 22,846, being an increase of 86 members. The number of persons under the care of the foreign missions is set down at 39,660, as follows:—In France, and at Malta, Gibraltar, and Zante, 194; in Continental India, and Ceylon, 967; New South Wales, Tongataboo, and Van Diemen's Land, 161; Africa, 767; in Newfoundland, and British North America, 5,494; West Indies, 32,074. Of those in the West Indies 1,079 are whites, 6,910 free blacks, and 24,085 slaves.—*Christian Advocate.*

## STATE OF RELIGION IN OHIO.

Extract from the Report of the Synod of Ohio, on the state of Religion within their bounds.

In the Presbytery of Columbus, we have heard with pleasure, there has been a revival in three places, all of which have been destitute parts of our church. One of these precious outpourings of the Holy Spirit took place in Canaan congregation, in June last. This church contained only sixteen communicants at the revival; it now has forty-nine, and more will doubtless be added. In Berlin and Crane townships, Delaware County, there has been great outpouring of the Holy Spirit, and many precious fruits and effects have resulted from it. Also, in Mifflin and Jefferson townships, Franklin Co., there has been a work of grace; and we are cheered with the hope, that in this

once desolate portion of our charge, a church will soon be organized.

We notice with pleasure and gratitude revivals in two places, in the bounds of the Presbytery of Athens; one in Waterford, and the other in Salem and Fearing congregations.

In Harmony and Newman's Creek churches, there has been a work of grace; and although it was not extensive, yet the fruits of it are precious. This is true also as it relates to the congregations of Jersey, in the Presbytery of Lancaster, where pleasing fruits of a work of grace have been seen.

We cannot pass over in silence many other facts which have come to our knowledge, and which we deem of vital importance, and tending in their own nature to advance the cause of Christ, and build up his kingdom. Of this character do we consider the establishment of Sabbath schools and Bible classes; and the organization of Tract, Temperance, Bible and Missionary Societies. And we hail with joy, and we trust with gratitude to God, the rapid increase and extension of all these means of enlarging the Redeemer's kingdom, and saving immortal souls.

## PROTESTANT COLONIES IN IRELAND.

A project has been set on foot for establishing what are denominated "Protestant Colonies" on the waste lands of Ireland. These colonies are to be formed chiefly of the middle classes of Protestants; ten acres of land will be allotted to each family, and each settlement or colony will contain a thousand. The plan which emanates from the Orange lodges, is proposed to carry into effect, by subscriptions, of which a number, varying from six shillings to one hundred pounds, are said to have been already received. The Star of Brunswick states, that the dignitaries of the established church, at the head of whom is the archbishop of Dublin, and the leading ministers of the Presbyterian and other dissenting denominations, are amongst the foremost of its patrons, and the most zealous of its supporters.—The Earls of Enniskillen, Mount Cashel, and Aldborough, and Sir H. Brooke, are the trustees. Offers have been made of very large tracts of land in the county of Limerick, for the purposes of the Society.—*Lond. Pop.*

ON THE DUTY OF CHRISTIANS TO INVITE THEIR NEIGHBOURS TO WORSHIP.

At the late interesting meeting, held June 18th, at Spa Fields Chapel, Mr. Tinson of Jamaica pointed out the delightfully beneficial results that had been witnessed, in the West Indies, from slaves soliciting their friends and neighbours to attend with them on the preaching of the gospel; and he pressed the fact upon the attention of British Christians, as an example not unworthy of their imitation.

And what a simple, unostentatious, and influential, though to be feared neglected means of promoting the salvation of souls is this; and one that is capable of being brought into universal operation, by every individual member of every church.

Many sincere Christians, desirous of doing good, may not have courage to introduce religious conversation to such as are not known to be friendly to religion; and may not be able to command leisure, or may be incompetent to the task of writing; but, perhaps no means that can be used, with the exception of prayer, can incur less expense of time or feeling, to either party, than the measure here contemplated, that of simply asking friends to attend such a service.

Persons of the various grades and conditions in society might exert their influence in their respective spheres; the affluent over the wealthy and fashionable; the literary over the learned; the middle ranks over their equals; and especially would this practice open a resource for doing good to Christians in the humble walks of life, who regret how limited their means, and how few their talents for usefulness.

Would that this hint might prove instrumental in encouraging the poor of Christian churches to bring their poor under the sound of the gospel: for is it not lamentable, notwithstanding the vast majority of poor contained in our population, so few poor are seen within the walls of the sanctuaries. And, although it is gratifying to human pride to worship with intelligent and respectable congregations, yet, in the hearts of sincere and devoted followers of the Saviour, the joy would be far superior experienced at seeing sinners who were wont to be absent, in the way of receiving, not only the promise of the life that now is, (which is peculiarly the case with regard to the poor,) but of that also which is to come.

Ought not all who have through divine grace been made themselves partakers of the hope of eternal life, to feel concerned that their fellow creatures should escape eternal death? In the word of God, the value of one soul is put in contrast with that of the whole world:—"What shall it profit a man if he gain the whole world and lose his own soul?" and when we consider this, how much does it appear that we are all asleep in reference to the important work of salvation; or act upon the unhallowed principle, "Am I my brother's keeper?"

Be it understood that the object recommended, is, to gain attendance upon the preaching of the gospel by those who neglect it; and not to allure from a particular place of worship, preacher, or denomination, to any other, which (so far as the salvation of the soul is concerned, and this alone is the point to which the

views of this paper are directed) would be doing no good; for it is of no consequence whether persons attend at a church, or at a Wesleyan, an Independent, or a Baptist chapel, provided only; that the gospel be clearly, fully, and faithfully preached, and Christ crucified exhibited as the ground of a sinner's acceptance. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—*New Baptist Miscellany.*

From the Evangelical Magazine for October.

## ON NONCONFORMITY TO THE WORLD.

Amidst all the pleasing signs of the times, there is, I greatly fear, one wanting; the want of which must cause every Christian, whose heart is at all alive to God, deep solicitude—I mean, nonconformity to the world. Alas! Sir, we but deceive ourselves, if we imagine that those who live godly in Christ Jesus will ever be acceptable to men of the world. Let Christians, by the eloquence of a holy and consistent life, only even tacitly reprove those by whom they are surrounded, and it will soon be seen that the enmity of the human heart to God and goodness is as great as ever.

This state of things has been so forcibly pointed out by a mutual friend of yours and mine, that I beg permission to extract it from a sermon published by him:—

"It is true that many have observed, with heart-breaking grief, the manner in which all the inferior principles of the world have been flattered for the sake of a splendid patronage and a pecuniary consideration. It is true that, many have 'rent their garments and sat down astonished' when they have heard human nature described as withdrawing all farther enmity to the truth. It is true, that many have endured racking conflicts of mind, and great searchings of heart, when they have been informed that the whole world, with princes at its head, is pressing into the kingdom of God. It is true, that many have argued that there must be the exact proportion of secularity and evil in our religious societies, as they have gained of complacency and support from evil men.

"The spiritual have long been transfixed with amazement, and have been constrained to expostulate with the promiscuous parties of the day. 'Are ye not carnal and walk as men?' May there no more come into the church the uncircumcised and the unclean! O shame on the obsequious policy, the pompous compliment, we have been compelled to witness in which all the barriers of the Christian church have been levelled, that 'the seed of the wicked' might be comprehended."

Oh! Sir, if we acted up to our principles, as professed followers of the Lamb, would we sanction by our presence, those extensive entertainments, at which "whatsoever things are of good report" are not always exhibited. If these be, indeed, as we are sometimes told they are, necessary in order that the funds of our societies may be from time to time recruited, then what a low state of Christian feeling is implied in the admission!

I might go on to ask, if things were as they ought to be, would Christians be seen to vie with others in their equipage, furniture, style of living, &c., instead of denying themselves that they may have the more to give to the cause of God?

But I feel the task I have imposed upon myself to be, a very ungracious one, and will therefore only add, that I by no means undervalue the exertions now making for the spread of religion; while, at the same time, I do think it must be allowed, that the state of profession is sufficiently alarming—that the religion of some in our days is scarcely worth extending—and that Christendom itself needs Christianizing.

I am, Sir, yours respectfully,

UNERIS.

## CHRISTIANITY.

Christianity is so great and surprising in its nature, that, in preaching it to others, I have no encouragement but the belief of a continued divine operation. It is no difficult thing to change a man's opinions. It is no difficult thing to attach a man to my person and notions. It is no difficult thing to convert a proud man to spiritual pride, or a passionate man to passionate zeal for some religious party. But, to bring a man to love God, to love the law of God, while it condemns him, to loathe himself before God, to tread the earth under his feet, to hunger and thirst after God in Christ, and after the mind that was in Christ—with man this is impossible! But God hath said it shall be done; and bids me go forth and preach, that by me, as his instrument, he may effect these great ends; and therefore I go.—Yet I am obliged continually to call my mind back to my principles. I feel angry, perhaps, with a man, because he will not let me convert him: in spite of all I can say, he will still love the world.—*Cecil.*

## RELIGIOUS NEWS-PAPERS.

We have noticed the several Ecclesiastical Judiciaries, at their late meetings have passed resolutions designed to increase the circulation of this class of publications. The General Convention of Vermont, the Presbytery of Hanover, Virginia, and the Presbytery of Charleston Union, South Carolina, are among the number. In each of them the duty of aiding in this work, has been strongly urged.

In relation to the Charleston Observer, the following report, presented by a committee appointed for the purpose, was unanimously adopted.

"1. That the benevolent institutions of our country, the cause of Bibles, of Tracts, of Sunday Schools, of Missions, of Temperance, and of morals generally, have already been greatly promoted by the circulation of this paper.

"2. That, in the judgment of your committee, it has been more efficiently useful than a much larger amount of capital and of labor employed in promoting any other benevolent object.

"And 3. That where its friends have made efforts to promote its circulation they have generally succeeded beyond their most sanguine expectations.

"From these facts, your committee would recommend, that efforts be immediately made to introduce a copy of this paper into every family attached to our respective congregations—and that where families are unable to pay for it, it should be given to them upon the same principles as Tracts are distributed: and in such cases, it is ascertained that the Editor will make a liberal deduction in the price.—And here your committee would remark, that the amount of matter published in the Observer, renders it about as cheap, as tracts at a mill a page, or a thousand pages for a dollar. As this is emphatically an age of benevolent enterprise, your committee consider it of vast importance that light should be diffused, especially among our own people, in relation to all that God is doing through the instrumentality of the Gospel; and from the character which the Charleston Observer has sustained for now nearly three years, we feel a fuller confidence than ever, in recommending it to public patronage."

Without any special reference to our own paper, for on this ground we have no reason to complain, we respectfully ask, if much good might not be effected by a similar course, were it adopted by our Presbyteries and Associations, in this region, so as to interpose their influence, if not in behalf of one particular paper, in behalf of all entitled to patronage, and likely to be useful? Would not this course be attended with better results to the interests of the Church, than to leave the Editors and Agents of our several periodicals to urge their way single handed, and alone, against all the obstacles which unbelief, and ignorance, and avarice, and former habits, may throw in their way?—*Chris. Jour.*

From the Christian Journal.

## EDITORS OF RELIGIOUS NEWSPAPERS.

The responsibilities of this class of Editors must be regarded by discerning and reflecting men as of a peculiar character. If the work of a stated pastor, who is the instrument of moulding for eternity the moral character of a thousand or fifteen hundred accountable beings, is great in its responsibilities, how much greater that of the Editor who every week addresses, through the press, his five or ten or twenty thousands, on the same infinitely important concerns? If the former post calls for high and holy qualifications, does the latter call for them less?

On recently looking over the names, and reflecting on the previous preparation of the gentlemen now conducting our weekly religious periodicals, we have ascertained that about two thirds of the whole, have been educated for the ministry. Most of these have been practically engaged in the duties of pastoral office. Of the other third, several have been in the profession of the Law, and nearly all have passed through a course of liberal studies at some of our Colleges. It would not therefore, be an unfair inference, that most of them must possess some of the requisite qualifications. Yet, without intending the least disparagement of our brethren engaged in this calling, we must be allowed to express the deliberate conviction that still higher and holier attainments could no where be more profitably employed. The spirit of moral enterprise and improvement could hardly desire a wider or more promising field for benevolent action, than is here presented.

Newspapers of this description, if properly conducted, may exercise an influence almost incalculable in doing good. If under the control of bigotry, sectarianism or narrow party feeling, they may be equally instrumental in doing mischief. They should be the vehicles of enlightened as well as pious sentiments—of catholic and liberal, as well as devout feeling. We repeat therefore, what we hope ever to keep in view in our future course—that a field of usefulness is here opened, broad enough, and difficult enough to give employment to the highest mental powers, and the best and most chastened feelings the human heart is capable of cherishing.

## THE GOVERNMENT OF THE THOUGHTS.

After all that has been written and recommended on the subject of self-command, the regulation of the thoughts has seldom drawn the attention of moralists. The imagination is supposed to be a faculty, which is not to be controlled or directed. As our thoughts cannot be discerned by others, nor their habitual current determined by exterior observations, they do not enter into the estimate made of our characters by the world, and are, therefore, unregarded in our judgment of ourselves.

On the authority of silly maxims, like these, that thought is as free as air, that no one can help what he thinks, innumerable hours are wasted in idle reveries, without the hearing of censure or the suspicion of blame. But when we consider, how great a portion even of the most active and busy life, must unavoidably be spent in thinking, and that complete inactivity is a state of mind unknown, even to the most sluggish of our race, the employment of the thoughts rises into unexpected importance, and constitutes no inconsiderable trait of character. The time which we fondly supposed to be merely wasted in doing nothing, may have been busily employed in mischievous imaginations, and thus what was considered as lost simply, is found to have been abused. When we reflect also, that every licentious principle, every criminal project, and every atrocious deed, is the fruit of a disordered fancy, whose roivings were originally unchecked, till thoughts grew into desires, desires ripened into resolves, and resolves terminated in execution; well may we tremble at discovering how feeble is the control over our imaginations, which we have hitherto acquired. If we were asked in the solemn language of the prophet, How long shall your vain thought lodge within you? few of us, it is feared, could return a satisfactory answer.

It is, indeed, to be lamented, that our rules of vice and virtue are applied so seldom to what passes within ourselves. Others must form their judgments of us from our actions and words only, but not so should we form our judgments of ourselves. The indulgence of a loose imagination is not a crime cognizable by the world, till it has betrayed itself in conversation, in writing or in action. Thus what others cannot censure, because they cannot know, we forget to estimate, or are afraid to examine, till correction is hopeless or impracticable.—To suppress a rash speech, or curb a craving appetite, is sometimes attempted with success; but whoever thinks of checking a rising thought, or reining in a headstrong fancy?—Who voluntarily draws off his attention from a seducing subject, or resolves to think no more of a favorite project, lest his principles should be polluted, his temper injured, or his time wasted?—But out of the heart says our Saviour, proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. At the head of this formidable enumeration are placed evil thoughts, the invisible, airy precursors of all the storms and tempests of the soul; and it would be no less absurd to use no precaution against the violence of the wind because its motion is invisible, than to take no care of our thoughts, because their operations are unseen, and their tenor unmarked by others.

We do not say, that he, whose head teems with foolish fancies, is as reprehensible as he who vents his folly in conversation, or who spreads it over the pages of a book; or that he who suffers his imagination to dwell on impure ideas, or to portray licentious images, is guilty of a crime as heinous as that of the wretch who endeavors to inflame the lusts or violate the purity of the innocent. We do not say that Caesar brooding over his schemes of ambition in his tent, was as guilty as Caesar passing the Rubicon and turning his arms against his country; but we do say that licentiousness of thought ever precedes licentiousness of conduct; and that many a crime, which stains the page of human nature, was generated in the retirement of the closet, in the hours of idle and listless thought, perhaps over the pages of a licentious book, or during the contemplation of a licentious picture.

The hints which we have now suggested, as to the importance of restraining the imagination, cannot be deemed improper in an age of which it is the misfortune to be inundated with books—whose smallest fault is their stupidity, and whose only permanent influence, where they have any, tends to pollute all the sources of reflection, to fill the fancy with figures unlike any thing in real life, the understanding with principles inapplicable, doubtful or dangerous, and the heart with hopes it would be folly to realize, with wishes it would be ruin to gratify. The imagination when completely distempered, is the most incurable of all disordered faculties. Watch, then, its first wanderings, and remember, that you have made little progress in the government of yourselves, if your thoughts disdain the control. Remember, also, that when the thoughts are under habitual restraint, the government of the tongue, the appetites and passions easily follow.—*Buckminster.*

From the New England Herald.

## KINDNESS.

"The kind embracings of the heart. These were the rays that wandered through the gloom Of mortal life—wells of the wilderness; Sweet drops, that made the mixed cup of Earth, A palatable draught—too bitter else."

"Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; and after that ye shall pass on." Kindness. Many, very many, can pronounce this word, perhaps with a beaming eye, while their souls feel no more of its blessedness, than the silent dead do of the tumult and sorrows of the living. Would that those among men, who so often name this virtue, but felt the sacred glow of its power warming their hearts!—What more beautiful picture is held up to the world's view, than that of the ancient patri-



Arch, in his native simplicity performing, with swift and ready willingness, this first great duty of man to man!

There is something so heavenly in the breathings of the bosom swelling with kindness, sometimes so unlike sordid, earthly things, in all the deeds prompted by it, that its influence falls upon one's heart, as the dew upon Mount Zion. It is as if a veil of darkness were rent away, and things new and glorious brought to our view. The step of one who fulfils its laws, is not in the lofty gait of proud triumph, but is as glorious among the sons of men, as the march of the king of day, dispersing the thick gloom of night; and the voice as the whisper of ministering spirits, in the hour of deep trouble!

The associations of life, the alliance of man to man, the blending together of our interests, the preservation of the golden chain of humanity, the liability of all to suffer, and to need a friendly smile, all render the exercise of kindness imperative duty. Its nature and precepts, and pure deeds, should have a place in one's thoughts. Its spirit is the reverse of selfishness, that darksome principle; and it dwells not in the heart which yearns over another, only when a prospect of recompense appears.

The time happens to all, when the protecting arm of maternal solicitude must be withdrawn—when the scenes of youth must be exchanged for the sturdier toils of manhood—when the truth of the visions our imaginations have created in early life, is to be proved, and when one must make his way through all the ills of life, to honor and fame, and eat his bread in the sweat of the brow. And when one whose youth has been attended by the voice of paternal kindness, and whose step has been guided by unfeigned affection, becomes an actor upon the wide stage of human life, and mingles with the world, which his vivid imagination once pictured as extending to all a helping hand, to aid in bearing the burdens of life, and to soothe the wrinkles of care, and the furrows of misfortune from the brow unknown to shame—when such an one appears among men, and receives but the mockery of friendship, the cold hand of unblest selfishness, the glance of a suspecting and evil surmising eye, and not a lip of piety amid the hours in which "misfortune marks him for her own,"—if his soul has a fibre of sensibility, such things must come upon him as though the foul breath of a deadly pestilence had infused itself into his vitals, and was surfeiting upon his life!

The exercise of unalloyed kindness, brings to the heart its own peculiar reward, the consciousness of having performed a noble and generous deed, such an one as angels look and smile upon: a satisfaction of reflecting that the dignity of our nature has not been prostrated before the hatefulness of an unfeeling heart, and humanity not sunk into tiger-like ferocity.

Let this virtue be cultivated among men, and many a rugged path will be trodden uncomplainingly, and many a grievous burden borne without repining, by them to whose lot they fall.

#### WOLEUMAS.

#### CONNECTICUT BRANCH OF THE BAPTIST GENERAL TRACT SOCIETY.

According to previous notice, a meeting of the Board of the Connecticut Branch, of the Baptist General Tract Society, convened at Hartford, Dec. 13th, 1829.

Rev. G. F. Davis, Chairman.  
J. W. Dimock, Secretary Protem.

1. Voted, That a committee of two be appointed to co-operate with the Prudential Committee of the Convention, in appointing an Agent.—J. Braddock, and J. W. Dimock, were appointed.

2. Voted, That Brother Phippen be appointed to write an address to the Churches, and present a copy for Auxiliaries.

3. Voted, That the Auxiliary Meeting be held at Middletown, the last Wednesday in August. Brother Phippen is appointed to preach the Sermon.—Brother E. Cushman in case of failure.

Adjourned to the Meeting of the State Convention.

J. W. DIMOCK, Sec'y.

#### AN ADDRESS

To the Baptist Churches in Connecticut, on the importance of cherishing the interests of the Connecticut Branch of the Baptist General Tract Society.

BELOVED BRETHREN,

To devise and prosecute liberal things, is a distinctive feature in the character of the present age; nor is it less so in the character of every devoted Christian. In this article of diffusive benevolence, there is a striking point of resemblance, between the good man and his blessed Master. Jesus Christ went about doing good, he was always doing good. His whole life was devoted to his Father's honour, and to the truly god-like object of purifying and elevating man's moral feelings, in order to fit him for the holy and ever enduring bliss of heaven. His friends follow in his footsteps—not by constraint but willingly. Influenced alike by a sense of duty and privilege, they cease not "to do good and to communicate," knowing "that with such sacrifice God is well pleased."—They live in the belief, that it is more blessed to give, than to receive, and with most affecting interest, they often call to mind the self-denial, and sufferings, and sacrifice of their dear Lord—who, "though rich, yet for their sakes became poor, that they through his poverty might be rich."

To live, is to serve God and our generation—I mean in the best possible manner—with humble dependence upon his grace to assist, and aside from these objects, there is nothing in this world, worth living for.—The Christian views this subject precisely in this light, and this view of it exactly corresponds with the profession he has made. In which profession he has unreservedly devoted himself, soul and body—his time, talents and profession—all he now has and all he ever may have in this world, to Christ and his service; and this he has done in the presence of God, angels, and men. The Christian's motto is—I am not my own—I am bought with a price—even the precious blood of Christ. Therefore, I will glorify God in my body and spirit which are his. All this,

Christ requires. Any thing short of this is lowering the standard. The Christian professor who intends to get to heaven as cheap as possible, is "dead while he liveth."

Long since has the eye of Christian benevolence cast an exploring look over the moral wastes of our guilty world; and as its miseries have risen and in bold relief met that eye, her heart has swollen, the tear of pity has fallen, the prayer of faith has gone up to heaven, her hand is nerved to do with her might, whatsoever she can. And blessed be God, the appeals which have been already made, for Bible, and Missionary, and Education, and Sabbath School and Tract Societies, and others, auxiliary to these, have been heard, and the "host of God's elect" are bestirring themselves, to bless the nations with a flood of light and truth.

Our appeal to you, beloved brethren, is in behalf of the Connecticut Branch of the Baptist General Tract Society. This Society has been organized but a few months. It demands your fostering care. On you it rests, to say—whether it shall rise or fall. Whether it shall become an efficient society, or only have a name to live. Whether it shall send forth its ten thousand gentle rills, to water and fertilize the garden of God, or be damned at the fountain head.

We cherish a confidence, brethren, you will say to this Society, go on in your work of faith and labour of love, and the Lord be with you and bless you.

A tract to be sure, is a very little thing—but we pledge ourselves, that the tracts which this Society will distribute, shall contain great truths. And be it so—that a tract is a very little thing, yet directed by God, it shall be as efficient, as was the stone in David's sling. These little messengers of mercy, find their way, where the Bible and the minister are forbidden to come. Their very littleness recommends them to the indolent and thoughtless, and the point and simplicity of their style, and the prominence of their truths, often attract, and secure the attention, of the profane and licentious. Would it be too much to say, some scores of souls have been converted, by reading the Swearer's Prayer and the great Question answered? And other tracts equally interesting and important with these, have been as signally owned of God.

We believe brethren, the tracts of our Society, will often give you and your families, a spiritual feast. In them great truths are most happily illustrated and enforced, by a rich variety of character and circumstance. Religion as it influences man in every age of life and in every change of condition; as it fixes his principles, refines and elevates his nature, and forms him for usefulness—as it guides and comforts him in life and supports him in death, is so happily illustrated in many of our tracts—in the holy lives and triumphant deaths of some of the Lord's own dear people—that in reading them you cannot fail to be deeply interested. Moreover, your children, and your neighbour's children will read tracts. They will be delighted with the rare incidents narrated, and who can tell but the Lord will bless their reading to their salvation.

We believe a general circulation of tracts among our churches and societies will have an important bearing upon their prosperity. Many among us would read a tract, when they would not or could not read any thing else, and most who read them, will receive some benefit.

But in fostering this Branch, brethren, we are giving strength to the Parent Society. We are increasing her means to do good. We are putting something into her hand to give to the destitute, and we are doing this with a little pecuniary sacrifice that we shall never feel.

Each subscriber of one dollar, can receive 600 pages of tracts, and in that proportion for a greater or less sum—an amount of profitable reading, for which he must pay about the same sum at the book-store. You have not forgotten the generous donation of the Parent Society, of 600 pages of tracts to each church throughout the U. States. This donation was made with a hope to do good and to stir up the churches, to form Auxiliary Societies; thus aiding the Parent society in the work of dispersing their tracts throughout the whole country.

In our western States, there are but few Ministers. Books also are scarce. Thousands of our brethren are destitute of the stated means of grace, and hundreds of thousands are living without God and without hope in the world. Divine truth can be communicated by tracts, and tracts must be abundantly circulated, and we must earnestly pray God that his blessing may attend them.

The enemies of our holy religion are active, they are well satisfied that thought communicated will catch, and they are embodying their chilling thoughts in tracts, and spreading them over the land, and the tares are springing up in the Lord's field, and some of his professed followers have made shipwreck of faith and a good conscience. We must meet the exigency.

Some millions of Evangelical tracts may be circulated through the vast valley of the Mississippi, with a fair prospect of doing immense good—the people want them, they ask for them, they receive them eagerly, they thank you for them.

Tracts are a most powerful auxiliary to all our benevolent institutions. They extensively diffuse information, and either directly or indirectly illustrate the worth and operations of these institutions, and no doubt, secure great interest in their favour, and may be made to secure man.

With these thoughts beloved brethren, on what we consider an important subject, we leave you—earnestly requesting you to organize as soon as convenient, a Tract Society in each church throughout the State—auxiliary to the Connecticut Branch of the Baptist General Tract Society.

Subjoined, is the form of a Constitution for an Auxiliary Society.

#### CONSTITUTION OF AN AUXILIARY TRACT SOCIETY.

Art. 1. This Society shall be called "The—Tract Society, Auxiliary to the Baptist General Tract Society of Philadelphia."

Art. 2. Any person by paying fifty cents, more or less, annually in advance, may become a member. Each member shall be entitled to receive tracts according to the amount of his subscription at the rate of 300 pages for 50 cents. All donations shall be laid out in tracts at the same rate for gratuitous circulation, under direction of the Board of Managers.

Art. 3. The Society shall meet annually, on the—day— and choose a President, a Secretary, a Treasurer, an Agent,\* and four male and six female Collectors, who together shall constitute a Board of Managers, five of whom shall be a quorum. The Board shall have power to fill all vacancies in their own body. They shall hold a quarterly meeting for the transaction of business, and make annual report of their proceedings to the Society. In case the Society shall fail to meet at the time appointed, the Directors shall continue in office till a meeting can be held.

Art. 4. The Agent shall conduct the correspondence of the Society—procure the Tracts—attend to the distribution of them among the subscribers—and make report of the number obtained and circulated.

Art. 5. The Treasurer shall receive and disburse the funds, under the direction of the board, and shall make an annual report to the Society.

Art. 6. Each of the Managers shall hold a subscription paper, and shall use means to increase the number of the members. They shall pay over the sums they may receive to the Treasurer, and assist the Agent in distributing the Tracts.

Art. 7. Our Agent shall communicate to the Agent of the parent Society at Philadelphia, an account of the formation of this Society, and a list of its officers, that it may be duly recognized; also a copy of each annual report, with any accounts of the usefulness of tracts that may come to the knowledge of the Society.

Art. 8. This constitution may be altered at any annual meeting, by the consent of two-thirds of the members present.

\* The duties of Treasurer and Agent are frequently performed by the same person.

Communicated for the Christian Secretary.

Mr. Editor.—The distances from the General Post Office in the city of Washington to every Post Office or Post Town on the great road, from Robinsontown, in the state of Maine, to St. Mary's, Georgia, and the distance between each place in miles and hundredths parts of a mile; also the latitude and longitude, in degrees, minutes and seconds, were a few years since surveyed, by the order of our general government, but as the result is not generally known, and as it may interest some of your readers, and travellers, you may perhaps confer a favor to republish that portion which appertains to our own state; commencing at New York.

	Miles and hundredths.	Lat.	Long.
New York.			
N. Y. city, St. Paul's ch.	230.50	40 42 43	01 13
Harlem, sign of the Lion.	7.60	40 40 43	02 35
West Farms post office.	4.00	40 40 50	13 08
New Rochelle P. O.	7.10	40 33 40	54 17
Rye P. O.	7.71	40 30 40	58 38
Connecticut.			
Greenwich M. house.	5.03	40 29 41	01 53
Stamford Presb. M. h.	4.90	40 29 41	03 00
Norwalk M. h.	9.00	40 25 39	01 06
Saugatuck P. O.	3.06	40 29 41	03 27
Fairfield Pres. M. h.	5.54	40 28 47	01 08
Bridgeport Epis. ch.	3.96	40 25 35	41 10
Stamford Pres. M. h.	4.23	40 27 41	10 14
Milford M. h.	3.74	40 26 32	41 13
New Haven Co't house.	9.33	40 36 35	41 17
Brantford M. h.	7.27	40 31 62	41 16
Guilford M. h.	8.29	40 31 91	41 17
Killingworth M. h.	9.22	40 31 13	41 17
Saybrook M. h.	8.85	40 30 40	41 17
Lyme P. O.	3.73	40 31 50	41 19
River Head P. O.	9.07	40 32 77	41 22
N. London, St. James's.	7.34	40 30 11	41 21
Chelsea Epis. ch.	13.12	40 27 33	41 31
Jewett's city P. O.	8.10	40 29 41	41 36
Plainfield M. h.	7.00	40 33 44	41 41
Sterling M. h.	4.03	40 32 47	41 42
Rhode Island.			
Providence C. house.	26.52	41 18 39	41 50
Musachussetts.			
Boston, old State house.	41.83	42 02 32	42 10
Connecticut.			
N. Haven Court house.	306.35	41 17 50	40 53
Meriden M. h.	17.10	42 25 54	41 31
Berlin M. h.	6.32	42 30 36	41 37
Hartford Court house.	10.50	42 40 42	41 40
Windsor M. h.	6.35	42 47 47	41 51
Stamford M. h.	10.10	42 50 06	41 59
From Hartford to Post.	104.6	42 06 12	42 22
Old State house.	104.6	42 06 12	42 22

Yours, AMICUS.

#### CHRISTIAN SECRETARY.

HARTFORD, JANUARY 2, 1830.

#### CLOSE OF THE YEAR.

At the close of one year, and the commencement of another, reflections often crowd upon the mind, and bring to view, scenes which have passed—hopes which have proved delusive; fears which have been realized; mercies which have been vouchsafed, judgments which have been experienced: and as these succeed each other in quick review, and the mind's eye but glances on the most prominent parts of our history—where is the man who can say but his mercies have been more than he deserved—the judgments fewer than he merited. 'Tis wise in man thus to converse with his past hours, and notice the report they bore to heaven. And altho' the Christian may sigh over his want of conformity to the will of God (which is, that every one should live holy) and although he may keep in secret places; yet the same precious promises are held out to his acceptance—the same consoling doctrines are contained in His word, as first gave peace and consolation to the believer. Does he now desire to labour in his Master's vineyard? there is opportunity. Does he need strength? Christ will support him. Does he lack wisdom? let him ask of God; whatever grace is needed, there is enough to be given, if we only seek it with a proper spirit.

To our readers who are not partakers in the promises of the Gospel; to those who have never experienced the influence of the Holy Spirit upon their hearts, we would say, seize the time which is now allotted you, to approach that Saviour, who is willing to hear the cry of the humble and the contrite—who now, after so long a time, will receive you, if you will but turn to him. Another year has past, and tho' often called to repent, and believe the Gospel, your ears have been deaf to the call; and although he has mercifully spared your life, the year must ere long close, which will find you with the silent dead.

To all our readers, we fervently desire a happy year: not that happiness only which proceeds from the wine-press and the barn floor,—but that happiness which flows from obedience to divine commands; that peace which can neither be given nor destroyed by the world.

We are happy to learn that the revival in Wilmington, of which notice was given in our last, still continues.

The Baptist Preacher for the present month, contains the Education Sermon of Mr. Babcock; we highly approve of this, as it will thus have a wider circulation, than it would otherwise receive. Our readers will recollect the notice of this discourse, in our last.

#### NEW PUBLICATIONS.

A Dictionary of important Names, Objects, and Terms, found in the Holy Scriptures. Intended principally for Youth. By Howard Malcolm, A. M. Boston. Lincoln & Edmunds. pp. 176, 18mo.

A work of this kind has been much needed, and will be highly acceptable to Sabbath School Teachers, the larger classes in those schools, and to those who are engaged in Bible classes, either in giving or receiving instruction. The importance of conveying correct information on all parts of the lesson which is the subject matter of attention; and the difficulty of doing this without the employment of more time in preparation, than is convenient to most teachers of Sunday Schools, is a fact, to which we believe every teacher will assent. And although it be not a subject of great moment which the teacher is unable to elucidate, the pupil may draw the inference, that if his teacher is unable to give instruction in minor points, in those of more importance, he is still more deficient.

So far as we have been enabled to examine this volume, we think that the author has displayed good taste and judgment, in the selection, and in the length of the articles given.

In addition to the above, we would remark, that it will be found very acceptable to families, who do not possess larger and much more expensive works, of the same design. In addition to the letter-press, this volume contains several engravings, representing ancient customs, &c. &c. We think that this book need only to be known, to command an extensive circulation.

Natural History of Birds; with Engravings, on a new plan, exhibiting their comparative size; adapted to the capacities of Youth; with authentic Anecdotes, illustrating their habits and characters; together with Reflections, moral and religious; designed for Sabbath School Libraries, Families, and Common Schools. By J. L. Comstock, M. D. Hartford, D. F. Robinson & Co. pp. 216, 12mo.

This book has been prepared by the same author, and on the same plan, as the History of Quadrupeds, which was published some months since, and which has been well received by the public. The plan of graduating the pictures of animals, so as to convey to the minds of the young a more correct knowledge of their relative size and proportion, we believe was first adopted by the author of these works. It needs no argument to show the advantages resulting from this, as they must be obvious to all. A condensed history of each Bird is given, accompanied by such moral and religious reflections as are deemed pertinent and useful. We are fully of opinion, that works of this nature may be introduced with advantage, into our common schools. The minds of youth soon become weary, when confined to a small circle of studies; reading of this description is not only calculated to amuse, but at the same time to convey instruction which may be useful in after years.

An Atlas, containing pictures of nearly fifty birds, accompanies this book, engraved in a superior style, by Mr. Fairchild, of this city.

Natural blessings of Christianity. A Discourse delivered in the Meeting-house of the First Baptist Church and Society, Union-street, Boston, on the day of public Thanksgiving, Nov. 26, A. D. 1829. By Cyrus Pitt Grosvenor, Pastor. Published by request. True & Greene.

The author of this Discourse, in a concise and conclusive manner, shows the different results which followed the labours of men of different moral and religious characters; and to show this more clearly, contrasts the present situation of the inhabitants of Canada, where the Roman Catholic religion is predominant, with that of the inhabitants of New-England, who have been reared in the "good old way" of the Pilgrims, and inherited from them principles which are productive of individual and national happiness and prosperity.

The author gives a most striking proof of his position, by stating the number of children who attend schools in Canada, and their consequent ignorance when men, contrasted with the advantages enjoyed, and the benefits derived in New England, at the present time. He says,

"The following statement has recently been made with respect to the population, and the state of education among the people in Canada. 'The number of inhabitants is 600,000, of whom 150,000, or one fourth of the whole, are of a suitable age to attend school, while, in fact, it appears from accurate returns, that only 11,769 are in any school.—There are five children in the province who never learned to read, for one who does. In a petition presented to parliament from Canada, the whole number of signers was 87,000, of whom 78,000 were obliged to make the sign of the cross, not being able to write their names.'"

"Compare this result of the Roman Catholic experiment with what you know of New England, where you can scarcely find an individual who cannot both read and write. I need not go further into the comparison, neither have I time. But this is, probably, a pretty fair specimen of every view we might take of the comparative prosperity of the two settlements—that at Plymouth, under a Gospel church, and that in Canada under the corrupt church of Rome."

Infidelity, some of its modern features. A Discourse delivered in the Meeting-house of the First Baptist Church and Society, Union-street, Boston, on the eve-

ning of Lord's Day, Dec. 6, A. D. 1829. By Cyrus Pitt Grosvenor, Pastor. Published by Request. Boston. True & Greene.

A new era seems to have arrived in this country, in the history of Infidelity. Instead of finding here and there one who professes a disbelief of the Bible, and its doctrines, and who in a clandestine manner, read the works of men notorious for their impiety; they are now embodying; and the pulpit, the theatre, and the press, are put in requisition, to destroy the Christian system, and to sever the bonds which unite civilized society; and on their ruin establish a system more congenial to their views and feelings; a system which shall permit men to live as they list; for each one to do what is right in his own eyes, regardless of the consequences to others.

However appalling or shocking to the mind of the Christian, the blasphemous principles avowed by infidels, and however pestiferous the moral atmosphere which surrounds them;—for our own part, we would rather that they would present themselves and their principles before the public; that they would assume a "local habitation and a name," that they may contend under their proper standard,—than under the disguise of friends, attack unsuspecting those principles which are the safeguard of society. But having taken such ground as is now assumed by infidels, it becomes those who are set for the defence of the truth, to show the dangerous tendency of the doctrines advanced, and the fallacy of their arguments. The author of this discourse, we think, has done service to the public, at this crisis. He has given us the creed which they have adopted, (although they are enemies to creeds,) which is of such a nature, as rather to appal the mind unprepared for such dogmas; but however abhorrent the system here developed, to the feelings of the virtuous part of community, we would warn the young—we would warn all, against giving room for a moment to those works which go to contradict the testimony which God has revealed, in his word. It is the *final* and him only, which has said in his heart, there is no God. The first declination from correct principles, is the most to be guarded against. As the mind wanders farther and farther from the path of rectitude, the inclination to return, is less, and the desire to go on, is stronger. Let but the principles of infidelity triumph, and man would be left to destroy man, till the earth would be without an inhabitant. But thanks be to God, this will never take place.

In speaking of Miss Wright, who is the great apostle of infidelity, in this country, Mr. G. says,

"Infidelity requires no repentance. Her creed is, that there is to be no day of final judgment before a heart searching God;—no state of retribution beyond death. This creed is accurately expressed in a part of the ninth verse of the eleventh chapter of Ecclesiastes. 'Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart and in the sight of thine eyes.' To make the creed complete, we need only reverse the last clause of the same passage, and say—'and know thou, that for none of these things will God ever bring thee into judgment.' This creed certainly requires no repentance;—but, live as you may desire, only fail not to shut out the light of the Gospel, and your present and future peace shall be as a river. O how wide and how deep that river! How gladly will the man, who desires to hide his sins, and to silence the convictions of conscience, how gladly will such a man take refuge under a creed like this!"

We intended to give more full extracts from the preceding named discourses, but our limits do not permit. They are presented in a neat dress, bound in one, comprising 32 five pages.

CAUTION TO PARENTS.—Under the head of Disasters. Occurrences, will be found several instances in which death was caused by the clothes of children, and others, taking fire. This should operate as a caution to parents, to clothe children during winter in woollen outside garments; and not then to leave them where there is danger from fire; if, however, clothes do take fire, let the person lie down, and gently turn over on the floor, and this will have a tendency to extinguish the fire, instead of increasing it, which is usually done by the injudicious management of the sufferer.

NOTICE.  
The Baptist Minister's Meeting of Berkshire County and vicinity will be held with the Church at Becket, on the second Wednesday and Thursday of January next. Wednesday devoted to public preaching commencing at 10 o'clock, A. M. It is requested that every Church send delegates.

By order,  
B. F. REMINGTON, Sec'y.

Savoy, Dec. 16, 1829.

#### NOTICE.

The Baptist Ministers' Meeting of Windham County and vicinity will be held at the house of Brother S. S. Mallory, on the 2d Tuesday in January, at Willington.

GEORGE B. ATWELL.

#### TRACT SOCIETY.

The Annual Meeting of the Connecticut Branch of the American Tract Society, will be held on Wednesday evening the 6th Jan. inst. at the North Conference Room, at half past 6 o'clock. Addresses will be made as usual.

CHARLES HOSMER, Sec'y.

The Secretaries of the Auxiliary Tract Societies, are requested to forward a list of their Officers, by the 10th of January.

Jan. 4th, 1830.

REVIVAL IN PLATTSBURGH, N. Y.—We are happy to learn from one of our correspondents, that the revival in Plattsburgh still continues. Since the first of September, 26 have been added to the Baptist church, and eleven stand as candidates for baptism. In the society there are many recent cases of hopeful conversion, and many others who appear to be awakened to a sense of their situation as sinners. On the first Thursday December, a day appointed for thanksgiving and praise in that State, at the close of divine service, the members of the society voted to build a house for the worship of God, agreed unanimously on the spot where the house should be erected, and the amount, sufficient to defray the necessary expenses, has already been secured. Some farther and more particular account may be expected hereafter.—V. Tel.



## POLITICAL.

From the New-York Daily Advertiser.

**MEXICO.**—In our paragraph under this head, in yesterday's paper, we accidentally and erroneously attributed the result in Yucatan to the York party instead of the Scotch.

The Courier of yesterday states, on the authority of letters from Tampico, as late as the 17th Nov. that there was no important political news. About 600 Spaniards, sick and wounded, were still there, 1200 having embarked from Havana. The Carolina is undoubtedly lost, with the books of three commercial houses which she had on board, and a cargo valued at \$50,000. The Hornet had not been heard from; and no doubt was entertained of her loss. The following passengers were in search of her. Mr. Harrison, of the house of Harrison, Brown & Co.; Mr. Prager, Vice Consul, and Mr. Donaldson, of Tampico. Every body has been sick, and sometimes 100 have died in a day, but yet no yellow fever has occurred.

The Mercantile quotes letters from Vera Cruz, to Nov. 18th, which mention that the convoy left Mexico on the 11th.

Extract of a letter dated Laguna, Nov. 26.

"I have just received news of the act of Caracas, declaring the separation of Venezuela from the Republic. There were but three dissenting votes, of which Genl. Clemente was one. Cabello, Victoriano, Marcy, &c. have all declared. In short, separation will take place, and as it apparently comes from the people, there will not be any disturbance of the public order."—(Merchants Coffee House Books, Boston.)

The Engineer and three men belonging to the schooner Mount Vernon, were captured in a boat on Matanzas bay the latter part of November. The three men were lost. The Engineer, Mr. Annaday, was picked up on the shore, but died almost immediately.

**Virginia.**—The Convention of Virginia, after having been in session for ten weeks, show no signs of an immediate rising. The Richmond Enquirer expresses an opinion, that they will sit till about new year's day. The reports of the four committees have been disposed of in Committee of the Whole; but that paper remarks, that the great question has not been settled: the basis of representation, the delay of which will prostrate every thing else. That paper thinks this important subject will be settled in a few days. It was no known on the 15th, whether Mr. P. P. Barbour would accept of his appointment as President, in the place of Mr. Monroe.—N. Y. Daily Advertiser.

From Richmond, we learn privately that, notwithstanding the vote of Saturday last, every thing is yet unsettled in the Convention. The election of Governor of the State of Virginia has been postponed to the second Saturday in January. The question as to the term of office of the present Governor was decided in the Senate, at an evening session on Friday, by which Governor Giles holds his office until the 4th of March next. The vote was a very close one, viz: 10 to 8.—Nat. Intell.

**Pennsylvania.**—The present debt of Pennsylvania, funded and unfunded, is about ten millions of dollars. The interest on this about \$500,000. The annual revenue of the state about \$400,000. The expenses of government about \$300,000. To pay the debt an addition of two or three millions must be made in the course of the year. To pay the interest on the debt, says the Pennsylvania Gazette, "there must be an addition to the present annual revenue of the state of between \$300,000 and \$400,000 dollars:—all of which we mean to raise by *hocus-fucus*."

The University of Pennsylvania, has a clear income of \$12,000 or \$15,000, besides its extensive building apparatus, library &c.

**Comparative Population.**—The following curious and ingenious calculation is given in a late German publication of the hundred most popular cities in the world:—These are: Jeddo, in Japan, 1,650,000 inhabitants; Pekin, 1,500,000; London, 1,300,000; Hanks Ischen, 1,100,000; Calcutta, 900,000; Madras, 817,000; Nankin, 800,000; Congo Ischen, 800,000; Paris, 717,000; West Chans, 600,000; Constantinople, 597,000; Benares, 530,000; Kio, 520,000; Su Ischen, 500,000; Houngr Ischen, 500,000. The fortieth in the list is Berlin, containing 193,000; and the last, Bristol, 87,000. Among the hundred cities, two contain a million and a half, two upwards of a million, nine from half a million to a million, twenty-three from 200,000 to 500,000, fifty-six from 100,000 to 200,000, and six from 87,000 to 100,000. Of these one hundred cities fifty-eight are in Asia, and thirty-two in Europe, of which four are in Germany, four in France, five in Italy, eight in England, and three in Spain; the remaining ten are divided between Africa and America.

**WAR.**—The following is an account of the number of battles, sieges, and treaties which have taken place since the origin of the French monarchy up to 1815:—Battles by land, 1305; by sea, 77; sieges, by land, 1780; by sea, 21; Treaties of peace, 66.

Mr. Launty, of this city, has executed a statue of the late Dr. Witt Clinton, at the order of Charles A. Clinton, Esq. a son of his excellency, and the same has been presented by the latter to the Albany Institute.

The ship Fabius, in which Mr. Van Ness, our Minister to Spain, and family, Mr. Harmony of this city, and others, took passage, arrived at Cadiz in the short passage of 20 days from this port.—Mer.

## SUMMARY.

It is stated in the newspapers, that an officer in the U. S. Army at the Saul de St. Marie, has translated the greater portion of the Bible into the language of the Indians (Chippeways). The narrations in Genesis are said to have excited great interest among the Indians from their striking accordance, in many particulars, with their own most cherished traditions.—N. Y. Daily Advertiser.

**Rare invention.**—The gold Vulcan medal of the Society of Arts has been presented to Mr. G. Gibson, of Birmingham, who, being blind himself, has invented a set of types, whereby he can write down his thoughts, perform arithmetical operations, and communicate the results of them not only to those who can see, but to persons labouring under the same privation with himself.—Ed.

A meeting has been held at Montreal on the subject of establishing steam boats to ply between Quebec and Halifax.

It is said that the tolls on the Chesapeake and Delaware canals already amount to about one hundred dollars a day. On Monday week no less than twenty sloops and schooners passed the western locks.

Austin's steam boat is in successful operation on the Rio Grande del Norte. She has ascended five hundred miles above Matamoros, and could have gone much higher, even within fifteen leagues of Santa Fe.

Mr. Hughes, an English sculptor of eminence, now in this city, has finished a model of a statue of Hamilton, which is said to be both in features and air, one of the best likenesses of that illustrious man that has ever been executed.—N. Y. Paper.

The Hudson River was open at Albany on Christmas Day. There was some ice floating about, but not sufficient to stop navigation.—Ed.

**Central America.**—The Vice President of Central America arrived at Acapulco on the 7th Nov. from Acapulco, with 65 persons, principally his officers, exiled from his country. They were to await at Panama, or some other near point, the decision of the Congress concerning the terms of their expatriation.—N. Y. Daily Advertiser.

**Southern Africa.**—The Wesleyan Methodist magazine states that the Rev. Barnabas Shaw arrived at the Cape of Good Hope, on the 30th of May last, and that the prospects of the missionaries at the different stations are of the most cheering character.—Zion's Herald.

Private letters have been received at the New-York navy yard, from the officers of the Paconet, at Pensacola, stating that a sloop of war has been sent from Pensacola to bring the *Hornet* to Tampico to that place, she having been dismantled, and made her way into Tampico. Officers and men are all well.—Commercial Advertiser.

**New Catholic Church.**—On Sunday the 13th inst. the ceremony of opening the Catholic Church at Monipon, Bergen county, New Jersey, took place. The Rev. Charles T. French gave the blessing, after which he celebrated high mass, and preached the dedicatory sermon. It is worthy of remark, says the Patterson Intelligencer, that the Catholics of this place are of German descent, inhabiting this section of the country upwards of fifty years. The principal leader of the German families is still alive, blessed with good health, although advanced to the extraordinary age of 103 years.

**An ingenious apology.**—Why, said a country clergyman to one of his flock, "do you always snore in your pew when I am in the pulpit, while you are all attention to every stranger I say?" "Because, sir, when you preach I am sure all is right; but cannot trust a stranger without keeping a good look out."

It is said that the earliest law enacted in any country for the promotion of anatomical knowledge was one passed in 1540. It allowed the united companies of barbers and surgeons to have yearly the bodies of four criminals to dissect.—Burlington's States.

**Beware of kidnappers!**—It is well understood that there are at present, in this city, a gang of KIDNAPPERS, busily engaged in their vocation of stealing coloured children for the southern market. It is believed that three or four have been stolen within as many days. A little negro boy came to this city from the country, three or four days ago. Some strange white persons were friendly to him, and yesterday morning he was mightily pleased that they had given him some new clothes. And the persons pretending thus to befriend him, entirely secured his confidence. This day we cannot be found! Nor can he be traced since seen with one of his new friends yesterday. There are suspicions of a foul nature, connected with some who observe the police in subordinate capacities. It is hinted that there may be those in some authority, not altogether ignorant of these diabolical practices. Let the public be on their guard.—Conn. Advertiser, 26th ult.

**CAUTION.**—Notwithstanding the oft repeated warnings which the public have had, through the medium of Newspapers and otherwise, still they seem to be insensible of the danger they are in, by burning CHAIRS, in their bed rooms. On Sunday evening the 13th inst. three daughters of Mr. Martins Cregier, of Niskayuna, on going to bed took with them a pot of live coals from the fire, and placed in their bed room.—Between 11 and 12 o'clock one of them fortunately awoke, very much distressed, but succeeded in getting out of bed, hoisting a window, and waking her sisters. By this time the family were alarmed, who went to their relief. They were taken out of the bed room, and after severe vomiting they got better, and in the course of a few days were all happily restored.—Schenectady Cabinet.

The 29th Anniversary of the Landing of the New England Colonists, on Plymouth Rock, was celebrated in New-York, on the 22d instant. Public exercises were held in Dr. Spring's Church under the arrangements of the New-England Society. An oration was delivered on the occasion, by Samuel L. Knapp, Esq., which is spoken of as a production of merit. After the exercises were closed, the Society, with their guests, partook of a supper at the City-Hotel.—Courier.

**Landing of the Fathers.**—The Anniversary of the Landing of the Fathers was celebrated at Plymouth on the 22nd, by the Pilgrim Association. Oration by the Hon. William Sullivan, of Boston.—Ed.

The Montreal Gazette mentions that the small pox has prevailed very extensively at the Indian village of St. Regis. This village contains a population of 600 souls, of which one half are subjects of the British government, and the remainder of the United States.

The Rochester Daily Advertiser informs us, that a gang of thieves has been found in the wood near Brockport, where they had for some time been committing depredations.

**Pride of Ancestry.**—There was much sound truth in the speech of a country lad to an idler, who boasted his descent from an ancient family. "So much the worse for you," said the peasant, "as we ploughmen say, the elder the seed, the worse the crop."

**Canal Tolls.**—It appears from the Report of Mr. Staats, Canal Collector at Albany, that the whole quantity of down freight upon which toll is charged by the ton, that was conveyed on the Erie and Champlain canals to Albany, during the season of canal navigation, in the year 1829, amounts to seventy-five thousand five hundred dollars. The flour amounts to 260,520 bbls. Ashes 18,555 do. Whiskey 13,184 bbls. and 3,744 hhd. Salt, 33,215 bushels.

**Political prudence.**—Wise men say nothing in dangerous times. Doubtless you remember the fable of the lion who called a sheep, and asked him if his breath was offensive. She said yes, and he bit off her head for a fool. He called a wolf, and asked him. He said no, and he tore him to pieces for a flatterer. He at length called for the fox, and asked him. Truly, replied the fox, I have a bad cold, and cannot snell.

William Hunt, Esq. of Petersham, has left a large fortune, the principal part of which is devoted to charitable use. After leaving legacies to a few particular friends, he has bequeathed £1000 to St. Thomas's hospital; £1000 to the Philanthropic institution; £1000 to the refuge for the destitute, in the hackney road. Guy's Hospital will be benefited to the amount of at least £300,000, the only charge upon which is the liberal annuities which he has left to his servants. Mr. Hunt had no relatives.—London paper.

**ICELAND.**—There are, it is said, about 50,000 inhabitants in Iceland. They had a Newspaper among some time ago, called *Klauster Postur*, but were unable to support it. They have, however, a Bible Society of their own, which has lately published a new translation of the New Testament.

**Locomotive Carriage.**—The Liverpool Chronicle of the 17th ult. gives the result of a trial of the locomotive carriage, on a dead level, which was propelled by steam, without a load, seven miles in fourteen minutes, being at the rate of thirty miles an hour. The progress of this machine when fully loaded, was at the rate of thirteen miles an hour.

A recent traveller, says the Norwegians are so honest that "in most parts of the country, a child might walk about with a bag of gold in safety," and they are so kind hearted that "the stranger, by day or by night, may knock at any door he comes to and be welcome."

The following curious occurrence is mentioned in the *Journal de l'Europe*:—A short time ago, a hunter, who was out sporting on the banks of the lake of Wallenstein, in Switzerland, discovered the nest of one of those destructive birds the *Lammerzeiger*, a species of vulture. He shot the male, and made his way along a narrow projection of the rock, with a view of taking the young birds. He had raised his arm, and put his hand into the nest, when the female hovering over his head unperceived by him, pounced down upon him, fixed her talons in his arm, and her beak in his side. The sportsman, whom the slightest movement must have precipitated to the bottom of the lake, with that coolness and self-possession so peculiar to the mountainous hunters of that country, notwithstanding the pain he suffered in his left hand, he placed it against the face of the rock, pointed to the breast of the bird, and with his toe, as they always go barefooted, the better to enable them to hold and climb the rocks, he touched the trigger, and the piece went off and killed his enemy on the nest. Had the bird been any where else it must have dragged him down along with it. He procured assistance from the alberge (or inn) hard by, and brought the two birds as trophies of his valour away with him. Some of these birds have been known to measure 17 feet from tip to tip of the wings, and are only equalled in size by the Condor of South America.

**Sagacity of the Dog.**—Mr. Smith, master of the William and Ann, whaler, has a very bold and docile Newfoundland dog, to which he is particularly attached. When at Greenhead, during the summer, his son observed a large seal, which he fired at and wounded slightly; the dog instinctively leaped into the water, and pushed directly for the seal, where he seized it by the fore foot, and on a desperate combat ensued. During the struggle the combatants were frequently under water, but the dog resolutely kept his hold till the seal was launched to his assistance, and when seized by one of the hands, he fairly pulled the seal aboard with him.—On another occasion, when seven men were on an iceberg, it gave way; six of them got hold of the ropes, but the seventh sunk the waters closed over him, and his comrades concluded that he was lost. Mr. Smith was in bed at the time, but hearing the noise, he promptly sprang on deck, and in obedience to his signal, boats from the other vessels immediately came to his assistance. His faithful dog was at his foot, and while gazing intently, he observed the head of his sailor appear above the water. He pointed it out, gave the word, the dog leaped from the bow of the vessel, and while swimming towards the man he barked, either with anxiety, or with a view to cheer the perishing sailor with the prospect of assistance. When within a few feet, the man was picked up in a state of insensibility, by a boat from the Rambler, of Kirkcaldy. Obeying the rescue of the man, the dog returned to his own ship, and when taken on board, his gambols, frolics, and his fawning on his master, indicated that though he had not saved the man, he was aware that he had done his duty.—Edinburgh Observer.

**A shrewd Physician.**—We notice in a Utica paper an advertisement of Dr. Roberts's Welsh "medicamentum." The advertisement goes on, after the usual manner of empirics, to enumerate nearly all the ills that flesh is heir to, and of which the "medicamentum" is sovereign remedy. We were meditating a severe paragraph against such extravagant pretensions, when the following paragraph met our eye:—"No alteration in the usual habits of life is required, but the abstaining from distilled spirits." Here the secret was out. We have no fault to find. If Dr. Roberts can persuade his patients to change their "usual habits" in this respect, he can perform marvellous cures either with a *Welch* or a *Dutch* "medicamentum." We once knew an eccentric German, who rendered himself famous under the name of the "Rain Water Doctor," and pocketed about \$2,000 per annum for his simple prescriptions, which contained little more than a direction to drink rain water, and refrain from distilled spirits.—Utica Investigator.

**Indian shrewdness.**—"I am glad," said the Rev. Dr. Y. to the chief of the little Ottowas, "that you do not drink whiskey, but it grieves me to find that your people use so much of it." "Aye, yes!" said the chief, as he fixed his keen eyes upon the doctor, which communicated the reproach before he uttered it, "we Indians use a great deal of whiskey, but we don't make it."

**Benevolence.**—A burgomaster of the Netherlands lately invited the young empress of Brazil to a feast which he proposed to give the next day. "No no," said the young princess, suddenly, "do a better thing—feed the poor; here are ten thousand florins to distribute, in addition to the sum you intended for my fête." Her journey, we are told, was frequently distinguished by similar acts of benevolence.

The Kentucky Sentinel states that at no period since the first settlement of Kentucky, has there been so great an emigration from the state as during the present fall. From one small section of Montgomery country, 94 persons have removed to Missouri.

**Large paper.**—Much has been recently said about the immense sheets of printed paper produced by certain newspaper establishments; but it ought to be known, that the difficulty does not consist in manufacturing paper of almost any size; but in having many new presses of the requisite magnitude. White Hall Mill, in Derbyshire, a sheet of paper was lately manufactured which measured 13,200 feet in length, four feet in width, and would cover an acre and a half of ground.—London Imp. Mag.

The iron boat built by the Lehigh Coal and Navigation Company, has made her first voyage from March Chunk to Trenton, and back to Easton, up the channel of the Delaware, to complete satisfaction.

**Infidelity.**—When a candle burns, and gives light to a house, many wonderful things contribute to the phenomenon. The fat of the animal is the work of the Creator; the wick is from the vegetable world of a singular exotic tree; much labour of man is concerned in the composition, and the elements that inflame it, are those by which the world is governed. But after all this apparatus, a child or a fool may put it out, and then boast that the family are left in darkness, and are running against one another. Such is the mighty achievement of an infidel as to religion; but with this difference, that what is real darkness is by him called illumination; and there is no other difference between the two cases.

**SUPPOSED MURDER.**—Eleanor Peck, who left her parents about eleven weeks ago, taking with her a small child, has not been heard of since a short time after her departure. Her parents have had people continually seeking for her, but all in vain. From the manner and circumstance of her leaving, and from certain words that have been dropped, we entertain great fears that she has been murdered. She was eighteen years old, middle size, long light brown hair, blue eyes, and fair complexion. Any person who will give information of her, whether dead or alive, will confer a great favor on an affectionate and heartbroken mother.

Directions, 604 S. Market-st. Albany.

DAVID TERRY, MARGARET TERRY, Printers of papers are requested to copy the above.

## DISASTROUS OCCURRENCES.

**STEAM BOAT ACCIDENT.**—Scarcely a week passes but we hear of some accident, or imminent risk of life, in the landing of passengers from steam-boats. A case of this kind, which reflects much blame on the captain, occurred at Bristol, on the 10th inst. As Mr. and Mrs. Lord, of Goodwinsville, town of Saugerties, were landing from the Swiftsure, they were hurried from the small boat upon the deck of a sloop. The steamboat not having been stopped, the line ran out, and drew the small boat suddenly after it. Mrs. Lord having accidentally stepped into the coil of the yawl's rope, which had been thrown upon the deck of the sloop, was drawn by her foot against the shrouds, and her ankle broken and torn quite off, excepting a few fragments. She was barely saved from being precipitated into the water, by the assistance of her husband, who clasped her with both arms, and held her until the rope had disengaged itself. Her leg was amputated by Drs. De Witt and Palmer, assisted by Dr. Brace, of Catskill. We are happy to learn that she is doing well, and likely to recover.

The man who, after so many accidents, and in spite of legislative enactments, still persists in jeopardizing the lives of passengers, is deserving rather of a cell in the penitentiary, than the command of a steam-boat.—Albany Daily Advertiser.

**Melancholy Event.**—Mr. Truman Galloway of this town, was almost instantly killed by the fall of a tree on Saturday morning last. Young Galloway was riding in a wagon with several other persons, the road they were travelling leading through some woods, and the wind blowing a gale at the time a tree was discovered falling towards them, and although the person who was driving applied the whip to the horses, young G. it seems, apprehended that they would not escape, and leapt out of the wagon, just in time to be crushed to death by the falling tree, while those in the wagon received no injury.—Sackett's Harbor Herald.

**Distressing Accident.**—On the 7th inst. Mr. Newbury Welsh, who was at work in Doct. B. H. Colgrove's ashery in Saratoga, this county, went about with a candle, when the steam from the kettles put out the light, and he, in groping his way, made a miss step, and fell into the kettle below. He was taken out immediately, and survived about ten hours, retaining his senses till the last.—Buffalo Republican.

The Susquehanna Democrat says, that on the 27th ult. a man, firing at a duck in a creek, accidentally hit a twig floating in the water, which turned the ball aside, and directed it towards another man, who was standing about 150 yards distant. He was wounded near the back bone, and seriously, though probably not mortally.

Two men, named Rowley and Woodruff, who had left Sandusky in a boat, without being heard from for several days afterwards, are supposed to have been drowned. The boat was found ashore, on Peninsula Point on the following Sunday; and the oars and a bottle being discovered near it, with the knowledge that the men were intemperate, made it probable that they owed their death to their bad habits.

**Death by Fire.**—On the 25th ult. a coloured child, four or five years of age, living at No. 125 Green-street, was so badly burnt in consequence of its clothes taking fire, that it died the next day.—It had been left for a few moments, by the person who had it in charge, in company with a younger child, and directly hearing their screams, she ran in and found it enveloped in flames.

**Shocking death.**—On Thursday evening, the 19th ultimo, in Eldridge-street, in this city, a woman, who was we understand, the wife of one of the watchmen, lay asleep on a chair before the fire in her room, when dreadful to relate, the flame caught her dress, and she became completely enveloped in the blaze before assistance arrived. A family who resided up stairs in the same house heard the shrieks of the unfortunate sufferer, but arrived too late to render her any assistance.—Death, in its most terrifying manner, had almost completed its work, and nought was left but the horrid spectacle of a human being vainly struggling amidst all the horrors of the destructive element.—N. Y. Cour. & Enquirer.

On the 10th inst. in Somers, West Chester county, a daughter of Mr. John Birdsall, aged 9 years, lost her life by her clothes taking fire in the absence of her parents.

On the 31st inst. a child aged 3 years, lost its life in Philadelphia, Putnam county, by its clothes taking fire.

A child of widow Shepherd, of the village of Brooklyn, aged about four years, was burnt to death on Thursday last, in the absence of its mother, by its clothes taking fire. Our infant schools afford an excellent place for children who are liable to be left without a protector.—L. J. Star.

On the 15th inst. the house of Mr. McDonald, at Nelson, was destroyed by fire, and Mr. O'Conner, of Bay Chaleur, was suffocated while sleeping in the upper story.

Elisha Fish, son of Mr. Fish of Brooklyn, Ohio, was killed on the evening of the 31st ult. by the accidental discharge of a rifle, while in the act of wiping it out. The contents passed through his body and he died in about ten minutes.

A man named Bonner was accidentally injured last week, in Cunningham's distillery, whereby he died, leaving a destitute family.

**Affliction.**—On the evening of Monday the 9th ult. two men named Elias Allen, the other Joseph Fasset, were drowned in the Susquehanna river at Braintrim. They were attempting to cross the river about 12 o'clock at night in a batteau. They have each left a wife and three children.

**Fire at Buffalo.**—A most destructive fire took place in the flourishing village of Buffalo on the 14th ult. by which fourteen valuable buildings in the centre of the village, with most of their contents, were reduced to ashes.

On the evening of the 8th ult. a son of Hamden Keith, of Vassalborough, Me. five years old, fell into a well twenty feet deep. The water was three feet deep, and just came up to his chin when standing. The little fellow climbed out unharmed, save a slight bruise, and went tripping into the house before the accident was known.

The family of James R. Lawrence, Esq. of Camillus, N. Y. ten in number, were poisoned on the 7th ult. by eating bread, in which white lead had been mixed.

**Another Storm.**—On the morning of Saturday last, another storm visited this place, from the region of the Lakes. The wind blew a tremendous gale, for 24 hours; the water again flooded the lower town; but the damage done was of small amount.—The Light House pier is entirely swept away, and the oldest inhabitants do not recollect such a boisterous season as at present. These frequent floodings of the lower town, from the influx of the Lake, must reduce the value of property in that part of the village, if no guards are placed on the banks of the lake or the creeks, to prevent the ruinous effects of these inundations.

The great meeting-house at Pelham, Upper Canada, lately built by the Orthodox Quakers, has been burnt to the ground. The fire took from a stove pipe running through the roof.

**Dangerous business.**—A young man was committed to the Sussex county jail on Friday, for having in his possession, a horse of which he could give no

good account. He had been tipsy, and must have stolen the horse while in that state. Getting drunk and stealing horses is bad business to get a living by.

The body of John M. Stewart was found dead in West Stockbridge, on the evening of the 4th ult.—A coroner's inquest was held upon the body; verdict, death by accident, in consequence of intoxication. It is supposed he belonged to Williamstown.

Two counterfeiters escaped from the Plattsburg Jail, on the 15th inst.; one was the notorious Edmund Burke, so well known in the criminal courts of Lower Canada; we believe he has been once or twice condemned to death in Montreal, and recently had his sentence commuted to "banishment to the United States."

**Capital trial.**—Moses Lyon has received sentence of death, at Johnston, Montgomery county, for the murder of a young woman, and is to be hung on the 13th instant.

**Brechen Bartlett**, convicted of setting fire to the cotton mill of Smith Arnold and Waldo Earle, was sentenced at Providence on Friday, to pay a fine to the state of one thousand dollars, to be imprisoned one year, to be placed in the pillory on the first Friday in February, 1830, there to remain half an hour, and to be cropped and branded while in the pillory.

A rencontre took place at Elk Neck, Md. a few days since, in which Mr. Isaac C. Foster was killed by the stroke of a gun, in the hands of James Foster, a distant relation to the former. James Foster had been shooting ducks on the shore of the deceased, without his permission, and refused to discontinue on being desired by him so to do. Whereupon some angry words were given and received on both sides, which ended in the manner already mentioned. The temporal bone was considerably fractured, and an effusion of blood caused, which, becoming settled on the brain, occasioned death in about two hours after the stroke was given.

The Quebec Gazette states the small pox is making rapid progress in that city. It has shewn itself in all ranks, and a number of persons have fallen victims to it. Many of those who had been inoculated with the cow-pox have, contrary to their expectations, been infected, and the alarm as to security has become considerable. As has often before been observed, the measles and small-pox attack the same subject very often.

The schooner Franklin, Captain Sheppard, from Charleston, bound to St. Augustine, was lost on the bar at that place on the 27th ult. The passengers and crew, and a very small part of the cargo, were saved. The schooner went to pieces immediately.

The Johnstown Herald states that Moses Lyon, was executed on Friday last, pursuant to his sentence, for the murder of Sally Yarrington. He committed the murder in a state of intoxication.

Wm. Nicolls, millwright, died near Baltimore, on the night of the 12th ult. from intemperance and exposure.

**Intemperance and Suicide.**—Mr. Jonathan Russell, of Brookport, for a period to his earthly existence recently, by shooting himself through the head with a musket, charged with shot. Mr. R. was about fifty years of age; has left a wife and seven children in Salem, Ashabula co. Ohio, and another wife in Brockport. The verdict of the coroner's jury was that he shot himself while in a partial state of insanity, caused by drinking spirituous liquor.

The crime of having two wives at once is, in North Carolina, punished with death. A man is now under sentence there for this offence.

**A black monster in human shape.**—At the last term of Halifax superior court, James Mitchell, a coloured man, was tried for murdering a child, about four years of age, the daughter of his wife by a former husband, by suspending it naked over a fire. The jury, after a deliberation of nineteen hours, returned a verdict of guilty, and the prisoner was sentenced to be hung on the 4th inst.—Human Intelligencer.

**"Without natural affection."**—The Brookville Recorder gives an account of a monster in female form, who murdered her own new born infant, by filling its mouth and throat with dirt. She then concealed it in a garden, where it was found the next morning, by a young man, in the possession of a pig, which had mangled one of its feet; while the man was in the garden, the mother came out and requested that he would not tell what he had seen, at the same time denying any knowledge of the child, which she put into a bee-hive. The civil authorities have commenced a legal investigation.

MOUNTAIN PLANT, (Westchester.) Dec. 22.

**Melancholy Accident.**—On Thursday the 18th inst. the eldest daughter of Mr. John Birdsall, of Somers, in this county, about 9 years old, was cooking buckwheat cakes, in the absence of her parents, when her clothes caught fire; the less children were unable to extinguish the flame—she flew to the door, rolled on the ground in the garden, and tried every effort to conquer the flame her inexperienced mind could suggest; but finding all in vain, she ran to a river about 30 rods distant—terrified perhaps by the water, she durst not be down, but stood up in the stream till nearly the last remnant of her clothes fell off. A young man at this moment happened to pass by, who kindly carried her in his arms to the house; but alas, it was too late—the work of death was done! She expired in about six hours.

## MARRIED.

In this city, on Wednesday evening last, by the Rev. Mr. Wheaton, Mr. Samuel McClellan, of Halifax, N. S. to Miss Emeline McKee.

At Chaplin, Mr. Charles L. Fisk, of Mansfield, to Miss Emeline Montton.

At Canterbury, Mr. John Hartshorn, to Miss Mary Ann Woodward.

At New-York on Sunday morning, in the 60th year of his age, the Rev. John M. Mason, D. D.

## DIED.

In this city, Mr. Russell Chalker, aged 45. At East Hartford, Capt. Moses Ensign, 38.

At Ashford, Mr. Ezra Southworth, 41. At Humphreysville, Mrs. Comfort Smith, 55.

At Groton, Mr. Sands Fish, Jr. 30. At Middletown, Mrs. Lois Southmayd, 81, wife of Mr. Giles Southmayd.

At New-York on Sunday morning, in the 60th year of his age, the Rev. John M. Mason, D. D.

## NOTICE.

At a Court of Probate holden at Berlin, within and for the District of Berlin, on the 11th day of December A. D. 1829.



## POETRY.

From Zion's Advocate.

## THE ALTAR OF DEVOTION.

How gloomy does this world appear  
To him whose heart to God is given—  
Who feels himself a stranger here,  
And often sheds the pilgrim's tear,  
While on his way to heaven.  
Yet there's a place where he can find  
Rest from earth's wild commotion—  
A place where his unfetter'd mind  
Mingles with spirits, heaven's realm—  
The Altar of Devotion.

As the lone dove which Noah sent  
Sought for a resting place in vain,  
Till, when her pinion-powers were spent,  
Her weary wandering course she bent  
To the kind Ark again.  
So he can find no spot of ease  
On life's dark, restless ocean—  
No port of rest the pilgrim sees,  
Till to that blessed place he flies—  
The Altar of Devotion.

Here, when his weary soul's distress  
With darkness pain and grief—  
With fear's sunnyed—with troubles prest,  
Heaven beams its light upon his breast,  
And deigns a kind relief.  
Here will I bring my every care,  
And tell each keen emotion;—  
Here shall ascend my constant prayer—  
And here will I for heaven prepare—  
The Altar of Devotion.

From the Episcopal Watchman.  
ANTIQUITIES.—WORKS OF CREATION.

Highly gratifying to the curiosity of man, and in many ways highly useful, is the knowledge of past events, which belong to periods of remote antiquity.—When we view the immense artificial mounds which occur in the western regions of America, and glance at the long line of ancient fortifications which extends from the great lakes to Mexico, our thoughts instantly revert to the period when it may be supposed that these wonderful works were constructed. We wish to know their design, their authors, and their date. So, when we walk along the streets and wander over the seven hills of Rome, once the mistress of the world, and contemplate the magnificent but ruinous grandeur of that queen of cities, the scene around us, and the objects that meet our curious gaze, recall her history to our remembrance. Our minds are involuntarily carried back to the half fabulous era of Romulus and Remus, when Rome was a wilderness, and Italy was peopled by warring tribes of barbarians.—When we stand amid the solitary ruins of Palmyra, Athens, or Thebes; when we explore the subterranean streets of Herculaneum or Pompeii; when we fix our wondering sight upon the stupendous Pyramids of the Nile; or when any other monuments of antiquity are presented to our notice, we feel a lively desire to understand their history: we are anxious to be able to trace them back to their earliest date, and to ascertain their true origin. And our gratification or disappointment at the success or failure of our researches, will be proportioned to the curiosity and interest which the magnitude, grandeur, or beauty of these ancient vestiges had excited.

Scattered over the face of the earth we find many fragments of antiquity, many remains of human works, the perishing memorials of generations that have been long since swept away. In order to unravel their history, to dispel the doubt which hangs over them, to determine their age, their designs, and their authors, the inquisitive and studious are content to spend months and years in laborious and patient investigation. Wealth is cheerfully expended: at an immense cost of hardships, time, and money, ancient remains are carefully collected in Museums: to direct and facilitate our enquiries, and, if possible to throw some faint and scattered rays of light upon the subjects of our investigation, the writings of ancient Historians, Philosophers and Poets are sought and read with untiring industry.

All this is well. It is well for us to learn what has been done in the old time by those of our race who have gone before us. The knowledge which we thus gain may teach us a lesson of heavenly wisdom. It will enable us to see how man has often laboured in vain—how magnificent works of art, which have perhaps cost the treasures of nations and the lives of thousands, have speedily fallen into uselessness and decay—how the ambitious, who once dreamed of everlasting fame, and thought to leave imperishable memorials of themselves to all future generations, have failed to accomplish their design. Remnants of some of their works, indeed, still exist; but the authors have themselves long since sunk into the dust, and their very names are covered with the pall of oblivion. Faint man! labour as thou wilt, there is no eternity for thee on earth. In a few years thy memory, like thy body, shall perish. How feeble is thy hold upon this world! Even the work of their own hands may long survive thee and the remembrance of thy name. Concerning even the Pyramids of Egypt, the greatest of human wonders, we inquire in vain, Who hath made them? Our only answer is the echo,—Who hath made them?

If then the origin of human inventions, and the history of human labors, present to us an interesting and useful field of study; how much more curious and profitable must be an investigation of the works of God! These are perfect and enduring; those of man soon crumble into ruin. If it be deeply interesting to learn the history and origin of the things which are or have been in this vast world; how much more so must it be, to learn the history and origin of the world itself, the greatest of all visible wonders, and compared with which the noblest result of man's labors, is less than a pebble beside a mountain!

Let us, then, sometimes turn away from the minute works of art, and seek for wisdom from a higher, a purer, a more copious source. Let us, with reverence and awe, look into the stupendous and astonishing works of nature. Who planted the everlasting hills? Who elevated the huge rocky mountains which, like belts, encircle the globe, and lift their proud heads far

above the clouds into the regions of endless sunshine? Who excavated the immense valleys, and traced the course of the mighty rivers? What all-powerful hand dug out the basin of the wide and deep ocean, and deposited the waters there, and set down the immovable islands in the midst of the waves? Who formed and fashioned this round world, as the potter would fashion a ball of clay—and hung it upon nothing—and bade it revolve through empty space, in an appointed track, and with a precise regularity? Who spread out the heavens as a curtain, and kindled up the ever-burning sun, and suspended the millions of quenchless starry lamps which adorn the temple of the sky?—The Bible answers these questions, and genuine philosophy instantly assents to the truth of the answer:—"In the beginning God created the heaven and the earth."

Divine Revelation is necessarily the only source whence we can learn the history of the creation. He who would pretend to understand it simply by the light of nature, or by his own unaided reasonings, is rebuked by the language of the Almighty:—"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." The only clear, consistent, and reasonable account of it is contained in the Sacred Scriptures, or in books which have derived their materials from them. If we look into the writings of those heathen authors, who speculate concerning the origin of the world, without having been enlightened by any knowledge of the Mosaic or Christian Revelation, we find them indulging the most absurd conjectures, and maintaining many opposite and altogether unsatisfactory hypotheses.

To the inspired volume, then, must we resort, as containing the only authentic and rational history of the first ages of the world. Brief as are the notices of the morning of time, which Moses has transmitted to us, they are all that we possess; and are enough both to excite and, in a considerable measure, to gratify our curiosity. By closely studying them, and dispassionately reasoning upon the principal facts and grand outlines which they exhibit,—and by bringing in to our aid detached hints to be found scattered through the rest of the Scriptures, it would be in our power to make out a very interesting system of the wonderful works of creation, or of what might be very appropriately termed, The Antiquities of the Universe.

From the Episcopal Watchman.  
THE PARCHED GROUND SHALL BECOME A POOL.

Isaiah xxxv. 7, illustrated by the Arabic.

In the sandy plains of the East, there is often discovered, about noon, an illusory vapor, that is called by the Arabians SERAH. Its undulations in the sunbeams give it the appearance of a running stream, or an expanded lake, which tempts the weary traveller, and then recedes from him, or wholly vanishes. "It is a certain brightness or a shining vapor, which appears in those regions at mid-day, when the sun's heat is most intense; and it resembles running water." Arabian writers have very appropriately alluded to this, as an expressive emblem of disappointed hope. In the KORAN it is said: "But as to unbelievers, their works are like the vapor of the desert: the thirsty (traveller) thinks it to be water, until, when he comes to it, he does not find it to be any thing." In an elegiac poem by the Arabian bard LEBID, we find a beautiful allusion to it.

When Isaiah uses the expression *Yehayah hash-SARAH la-agam*, (which our English version renders: *and the parched ground shall become a pool*), his evident allusion is to the SERAH, as his subject is the fulfilment of hope. With this imagery before us, we may therefore with great beauty translate his words:

"And the Serah shall become a (real) lake."  
X. S.

\* See Gehl, as quoted by MARRACCIUS in his *ALCORANUS*, SUR. XXV. c. 40, note.

† The original Arabic of this elegy, and also a metrical translation of it, are given by CARLYLE, in his *Specimens of Arabian Poetry*, Specimen I.

‡ This thought is suggested by Carlyle, in his *Specimens*, p. 7.

## THE LATE DR. STAUGHTON.

The death of this eminent individual took place Saturday Dec. 12, in the city of Washington, at the house of his son, Dr. J. M. Staughton. Latterly his health had not been good. His uncommon exertions in the earlier part of his ministerial course, coupled with the natural ardor of his mind, and the impassioned tone of all his feelings, had conspired to leave in a shattered state, a constitution which was destined to fall, rather prematurely, by the repeated shocks of wasting disease. Of his exact age we have not been apprised, but presume that he was about sixty two. The friends of a new literary interest about to be established in the State of Kentucky, under the style of the Georgetown College, had deemed it advisable to seek, in behalf of their infant seminary, the influence of his name and attainments; and he was on his way to that distant charge, when death arrested him. Dr. Staughton came in early life from England to America, and landed first, we believe, in the city of Charleston, S. C. He was there introduced to the acquaintance of Dr. Furman, who gave him a most friendly reception, and ever after acted towards him the part of a faithful, disinterested friend. His affable manners, intelligent conversation, and pulpit eloquence, gained for him the respect and affection of the most considerable members of society to which he became known. In sermonizing, he possessed a facility which at that time, was rarely witnessed, and which furnished the unequivocal promise of that eminence which he afterwards attained. He spent some time in Georgetown, S. C. where his accomplishments were highly appreciated by a most enlightened society, and where he is probably still remembered with kind regards. Thence he removed to the State of N. Jersey, and resided alternately at Bordentown and Burlington, and at each place was a faithful instructor of youth. His next removal was to Philadelphia. Here he assumed the

pastoral charge of the First Baptist Church in Second Street, and continued for several years a most successful course of duty. The church was enlarged by rapid accessions to its numbers, the house of worship was also enlarged to its present dimensions, and a general respect evinced in this community for his uncommon ability and eloquence.

His qualifications for usefulness were of a high order. A cultivated mind, a vivid imagination, a retentive memory, connected with extensive and various reading, conferred an unusual splendour upon his earlier performances in the pulpit. Let it be conceded too, that the fervor of Christian devotion seemed to animate the strain of his preaching; and that whilst he held his hearers delighted by the lucid exhibitions of truth, he planted in their minds those deep and operative convictions which form the fairest test of a useful ministry. The attention which his preaching once attracted in Philadelphia was extraordinary. The crowd which pressed together to hear him, did not consist merely of that promiscuous company of ignorant admirers which popular talents sometimes collect, but of a large portion of the most enlightened members of the community. Distinguished men from all the learned professions, respectable and influential citizens, and a varied company of all descriptions, seemed to be equally allured by his powerful appeals. In the statement which we now make, we do not speak from personal knowledge, since the period of his life to which we allude, preceded our acquaintance with him. But many living witnesses from whom we have received attestations respecting him, can corroborate our representations.

In labours he was abundant, in success eminent, in the good opinion of society, singularly happy. Such a concurrence of circumstances constituted an amount of talent of sterling value, and made him a most responsible steward of the manifold grace of God. He has gone to give an account of his stewardship, and is no longer answerable to us.

In England he was much respected. His youth was honoured with the early friendship of Samuel Pearce, who corresponded with him after his residence in this country, and with the esteem of the excellent Mr. Butterworth, who continued to remember him with unaffected respect. He was one of the firmest supporters of the Missionary cause in this country, and both from the pulpit and the press, exerted his abilities to give it public favour. The cause of Education, too, found in him a strenuous supporter. Most of our most successful ministers have been indebted to him for advantages which they are now improving for the benefit of their generation.

The above is a selection from an obituary notice of Dr. Staughton, in the *Columbian Star*, printed at Philadelphia.

We are indebted to a kind friend in this city, who was an intimate acquaintance of the Doctor, and who has just received a letter from Washington, for the following additional particulars:—

The last moments of Dr. Staughton were peculiarly sweet and satisfactory. His hopes were clear and firm, and consolation abounded to his weeping friends.

His diploma of D. D. was given by Princeton College, under circumstances which reflected the highest honour both on the College and himself. He richly merited this appellation, not only by competency, but by his actual labours as a teacher of Divinity. Young ministers were always around him, imbibing holy truth from his daily intercourse, and stated teachings.

That his excessive labours abridged his life, and procured a premature decay of his mental powers, cannot be doubted. For a number of years, he preached four times on the Sabbath, besides often in every week. The Baptist Church in Southwark, Philadelphia, was originated by a meeting which he long maintained near the Navy Yard, at sunrise on Sabbath mornings. There, with a numerous congregation seated on the lawn, timbers, &c. of a private ship-yard under the broad heaven, Dr. S. poured out his impassioned eloquence, which was blessed of Heaven to the conversion of many souls. He always spent several hours a day in teaching youth. For 12 years he was Corresponding Secretary of the Board of Foreign Missions. He was long the sole instructor of the Theological Institution of the Middle States. His congregation was one of the largest in the country, and of course required great exertions. His pulpit preparations, though extemporaneous in language, were generally very carefully digested as to their form and matter, and cost him much time. These, and the various other engagements of a literary, religious, and social character, which of course attended such a life as his, were altogether beyond the capability of human nature long to endure. He literally wore himself out.—*Chris. Watchman.*

From the Philadelphia Recorder.

"THE WILDERNESS AND THE SOLITARY PLACE SHALL BE GLAD FOR THEM; AND THE DESERT SHALL REJOICE AND BLOSSOM AS THE ROSE."  
Isaiah xxxv. 1.

How delightful to the heart of the weary pilgrim are the blessed promises of holy writ, with regard to the joyful flourishing of the Redeemer's kingdom! What Christian can peruse them, so plentifully scattered through the word of God, and not feel his heart cheered, his faith strengthened, and his views elevated and extended, above, and throughout this world, which now "lieth in wickedness!" What sweet glimpses into futurity are here graciously afforded.

Though the believer's heart is often pained by the indifference, nay, the wickedness of others, yet the true and faithful Jehovah has declared, that "every knee shall bow at the name of Jesus," and every nation shall belong to him. When he sees the cause of his blessed Master, not only opposed, but despised, and insulted, although it wounds him as a "member of the mystical body of Christ," yet how

sweet to turn to the volume of inspiration, and to glean from its pages the heavenly comfort of its sure promises! There he learns that his beloved, though insulted Saviour, shall triumph over all his enemies, "he shall reign till he put all his enemies under his feet!" What infuriated madness, to oppose the progress of the gospel of Christ, for poor, rebellious, impotent, man! to attempt to stop what his God has eternally decreed; and which as years roll on, is still, in spite of all his wicked arts, drawing nearer and nearer to its final accomplishment! Oh! if this feeble essay meet the eye (as doubtless it will,) of any who are not only indifferent to, but actually fighting against the gospel of Christ, let him or her remember those solemn words contained in the gospel of St. Matthew, in speaking of our blessed Saviour as the chief corner-stone—"Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." And let all remember, that "he who is not with me is against me."

But I would turn from this to more cheering prospects, and for the comfort of true believers, would remind them, that all the promises of God are "yea and amen in Christ Jesus;" and relying on him as surety, let us rejoice while we believe, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then, if the wicked will, let them rage against the triumphs of our Lord Jesus Christ; they cannot overthrow what God himself is building.—Everlasting praise be rendered to our Creator! his kingdom shall flourish and extend, until "his dominion shall be from sea even to sea, and from the rivers even to the ends of the earth." To those who profess themselves to belong to Christ's "little flock," these promises should present fresh motives to their renewed diligence, zeal, and faith. God has condescended to use us as instruments to promote his cause in this guilty world; and let us strive to realize that we ought to be "a peculiar people, zealous of good works;"—let us seek an increase of faith and love; let us be engaged in his service, and he will give his blessing even unto us! What a comfort that the word of God is immutable; that what he has promised will surely come to pass! He does not need our services, but let us count it an honour to be permitted to labour for him: let us "be faithful unto death;" then, we who are true and lively members of Christ's church militant on earth, may hope to become glorified spirits in the church triumphant in heaven; where, O, joyful thought! he is truly worshipped, honoured, and glorified, by myriads of the redeemed, as "God over all, blessed for ever more!"

O, joyful thought! Oh, rapturous words!

His praises let us sing;  
Whose true and faithful word declares,  
That Jesus shall be King.

What though the enemy should rise,  
And hosts of agents bring?  
Thy word our fainting strength renews,  
Our Saviour shall be King.

The heathen shall destroy their gods,  
And Jesus' praise shall ring.  
Throughout a world which once despised,  
But then shall hail him King.

And He, who once on Calvary groan'd,  
Of death, once felt the sting;  
Now reigns throughout the hosts of heaven,  
And o'er his saints, a King.

Soon will he come, and all shall bow,  
And all shall praise him King;  
Soon the redeemed on earth shall soar  
To heaven, where Christ is King.

H. M.

## YOUTH'S DEPARTMENT.

## WEAR NO RUFFLE TO TUCK IN, THOMAS.

An article has recently gone the rounds of the papers headed, "Tuck in your ruffle, Thomas." The amount of it is, that a blacksmith had a son by the name of Thomas, who, on returning from school, was accosted by his father thus:—"Tuck in your ruffle, Thomas; we have some nails to make." In this way, he was brought up to habits of industry, and taught to appear in a manner suitable to the employment in which he was engaged. On reading the article, it occurred that some improvement might be made, even on this apparently good plan; and we have adopted for our motto, Wear no ruffle to tuck in, Thomas.

Now a mere ruffle is not so much the mark at which we shall aim, as every thing of the nature. We always thought, however, that it was very childish and effeminate for a man to wear a ruffle. But as a ruffle in one's bosom will neither make nor break, it will be our business at this time to animadvert on ruffles in a more enlarged sense.

It has been wisely remarked, that the trimmings of the vain would clothe the naked. We say then to them, Pull off your ruffles, and cover therewith the nakedness of the ragged.

A young lady whose father is unable to pay his debts, wants a piano. Young lady, that is too dear a ruffle. It may be attached ere thou shalt fairly have learned to play upon it. Then how great would be thy confusion.

A young married couple are in general very fond of ruffles. They must have this, that, and the other, that they may appear smart when their acquaintances call to see them. Take heed, my young friends; do not get on too many ruffles, lest your creditors come and tear them from off you, and you in the end feel worse than you would had you gone without them.

It is dangerous for a young lady to wear many ruffles, especially in these hard times. Considerate young men will hardly venture to ally themselves with those who from their outward appearance seem to have their mind inclined on ruffles. They will very naturally conclude, that they cannot maintain such extravagance, and will therefore leave the ruffled fair ones to be old maids, while they will adopt for their companions those who have more discretion. Or if ruffles do not prevent their union, how bitterly do many afterwards regret that this had not been the case, when laden with debt, and ruined with extravagance.

To old and young, to rich and poor, to high and low, we say, Wear no ruffles to tuck in, Thomas.—You that can afford to wear them ought to relieve the needy, instead of laying out your money in so foolish a manner. Why is it that the wealthy can help the poor no more? Why can they devote so little to the encouragement of good objects? Because they are extravagant in their living. They wear ruffles—and thus set a bad example to others. But those who cannot afford it, have an additional reason for abstaining from ruffles. You have no business with them. They disgrace instead of honouring you. Remember this:—If you are set on wearing ruffles, wait till you can wear your own.

O, this rage for ruffles. It is ruining our country. It is high time that the alarm were sounded. Patriots, rouse and save the nation! Christians, awake and save the church! Republicans, off with your ruffles. Saints, off with yours. The pulpit and the press should make the earth ring with their warnings.—Then will those who are prudent foresee the evil, and hide themselves; but the simple will pass on and be punished.

"We sacrifice to dress, till household joys And comforts cease. Dress drains our cellars dry, And keeps our larder lean; puts out our fires, And intemperance lingers, frost, and wo, Where hospitality might reign." [wives, Wives beggar husbands, husbands starve their On fortune's velvet altar offering up Their last poor pittance. They gaze upon the larks that hold them fast With eyes of anguish, execrate their lot, Then shake them in despair, and dance again. Profusion unrestrained with all that's base In character, has lured all the land, And bred, within the memory of no few, A people such as never was till now. Profusion, deluging a state with lusts Of grossest nature and of worse effects, Prepares it for its ruin."] [wives, Wives beggar husbands, husbands starve their On fortune's velvet altar offering up Their last poor pittance. They gaze upon the larks that hold them fast With eyes of anguish, execrate their lot, Then shake them in despair, and dance again. Profusion unrestrained with all that's base In character, has lured all the land, And bred, within the memory of no few, A people such as never was till now. Profusion, deluging a state with lusts Of grossest nature and of worse effects, Prepares it for its ruin.]

## A PROFITABLE WIFE.

A clergyman of one of our large cities, having married a couple who were strangers, found on opening a piece of brown paper, which was enclosed in the certificate, one bright cent.—A few months after, while walking in the street a stranger accosted him with the question, do you know me, sir? "I do not," was the reply. "Do not! why sir, you married me." "Quite probable," replied the Clergyman—"but I so frequently marry strangers, that it is difficult afterwards, always to recognize them." "One circumstance," said the stranger, "which I will relate, will, I doubt not, bring me to your recollection; do you not remember finding a bright cent, in a certificate, which was handed you, before marrying a couple? "I do," said the minister. "I was the man; when I was married, I knew not whether my wife would be of any value, and concluded that if she should not, your service for me was of little value. After I was married, I took lodgings, and soon after went to sea, leaving my wife upon half pay. On my return, I found my wife had paid her rent, supported herself, and laid by a small sum of money, without taking up any of my wages; I am satisfied that I have found a profitable wife, and I now request your acceptance of a five dollar bill, for marrying me."—*Me. Inquirer.*

*Bodily Exercise in Early Life.*—To fetter the active motions of children, as soon as they have acquired the use of their limbs, is a barbarous opposition to nature; and to do so, under a pretence of improving their minds and manners, is an insult to common sense. It may, indeed, be the way to train up enervated puppets, or short-lived prodigies of learning; but never to form healthy, well-informed, and accomplished men or women. Every feeling individual must behold, with much heart-felt concern, poor little puny creatures, of eight, or ten, or twelve years of age, exhibited by their silly parents as proficient in learning, or as distinguished for their early proficiency in languages, elocution, music, drawing, or even some frivolous acquirement. The strength of the mind as well as of the body is exhausted, and the natural growth of both is checked by such untimely exertions. We are far from discouraging the early introduction of youth into the sweet and moralizing society of the Muses and the Graces; but we would have them pay their court also to the Goddess of Health, and spend a considerable portion of their time, during the above period at least, in innocent and enlivening sports and gambols.—*Journal of Health.*

*COMMON SCHOOL APPARATUS.*—The Arithmometer, or numeral frame, is designed to teach by visible illustrations, the first elements of Arithmetic. Geometrical diagrams and solids are fitted to amuse young children into the fundamental principles of Geometry. A small globe is prepared, calculated to impress the great outlines of Geography, upon the minds of children, and to prepare them to comprehend the nature and object of maps. A simple orrery can be had, designed to present to young minds, in a familiar and pleasing way, a view of the solar system, and to acquaint them with the comparative sizes, motions, distances, &c. of the planets, with their several moons.

These are among the most interesting and useful articles of *Infant School apparatus*; and some of them are already extensively used in *Common Schools*, and *private families*. The whole can be procured for ten or fifteen dollars, and are of course within the means of any school whose friends wish for its improvement.

It is gratifying to find, that the friends of *Popular Education* are unanimous, not only in their opinion of the importance of introducing apparatus for visible illustrations into all schools for young children, but of the articles most appropriate for commencing the important measure.

—*Amer. Traveller.*

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